

30. As the cows to the herd, so repair
the oxen ;

so the oxea repair to ine.

31. Since, when the herd were
wandering (to the
-wood), he called a hundred camels (to
give them to
me), and two thousand from among the
white herds
(of cows),

32. I, the sage, accept the hundred from
the slave

BALBIJTKA, the cowherd;¹ we here
are thine, O

YAYU, — those who have INDRA and the
gods for
protectors rejoice (through thy favour).

33. This tall maiden, adorned with
gold, is led
towards me₅ YASA, the son of ASWA,

Y. (XLYII.)

The A'DITYAS are fbe ddties, in the last five verses
they are
associated with USBMS : the metre is *JLTahdpan'kti* |
the *Rishi* is
TBITA XPTYA (cf. note on v. 13).

33. MITEA and YAMUNA, ye. are great, and
great is

yoiiir protection to the offerer j no
evil, *Adityas*^

harms him whom ye guard from the
injurer ; your

aids are void of harm, your aids are true
aids.

34. Divine *Adiiyas*, ye know the averting
of evils ;

as birds (spread) their wings over
(their) young,

granc us happiness; your aids are void
of harm,

your aids are true aids.

35. Grant us that happiness of yours,
as birds

¹ Sayana seems to take *taruksha*, as
gavdswddindm *tdrakah_t* but
it is, given as a proper name in the gana to Pan. iv.
1. 105. He
says that " a hundred " means here an indefinite
number.